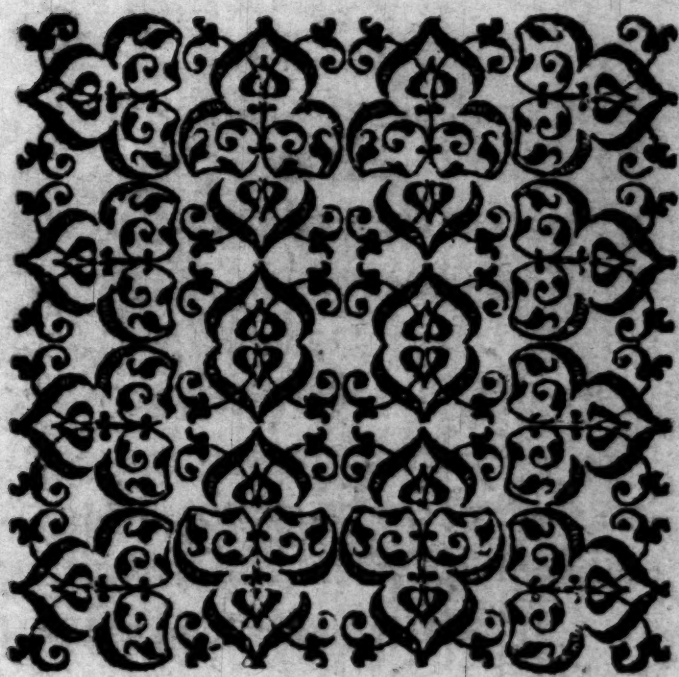


A DECLARATION
OF THE KINGS MAIESTIES
INTENTION AND MEANING
TOWARD THE LAIT ACTIE
OF PARLIAMENT.



Imprinted at Edinburgh, by the assignement of
Thomas Vautroullier.

1585.

CVM PRIVILEGIO
REGALI.

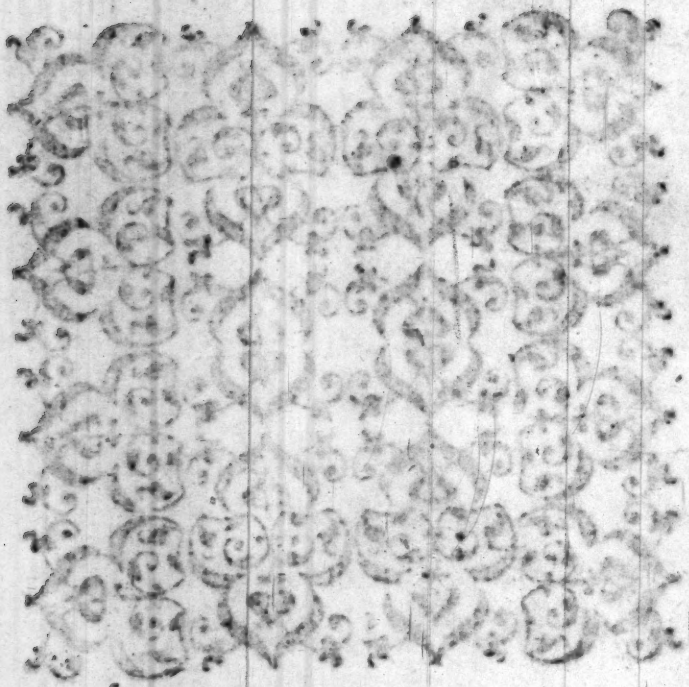
A DECLARATION

OF THE KING'S MAJESTIES

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OF PARLIAMENT.



Printed at Edinburgh, by the assignment of

Thomas Curzon.

1787.

CVM PRIVILEGIO

REGALI.



THE KINGS MAIE- STIES DECLARATIOWN.



O R samekle as thair is some euill affectit mē, that gois about, so fare as lyeth in thame, to inuent lies & calumnies, to stanzie & impair the Kings Maiesties fame and honour and raisis brutis, as gif his Maiestie had declynit to Papistrie, and had, made many actis, to derogate the frie passage of the Cospel, gude or-

dour and discipline in the kirk : Quhilk brutis are nurishit and interteneit be, rebellious subiects quha wald glaidly couer their seditious interprises, vnder pretext of Religioun (albeit thair can be na godly Religioun in sic, as raisis armour, and disquietis the estate of their native Souerane, and periuritly hes contrauenit the aith, band and obligation of their fayth, quhairvnto they haue sworne and subscriuit.) Thairefore, that his Maiesties faithfull subiects be not abusit w ith sic sclanderous reports, and his Hienes gude and affectionat freinds in vther countries may vnderstand the veritie of his vpricht intentioun, his Hienes hes commaundit this breif declaratioun of certaine of his Maiesties actis of Parliament halden in Maij 1584. to be publishit and im- prentit, to the effect, that the indirect practises of sic as sclā- deris his Maieft. and his lawis, may be detectit & discouerit.

I N the first act, his Maiestie ratifeis and appreuís the trew professioun of the Gospel, sinceir preaching of the word, and administratioun of the Sacramentis, presently be the

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gudenes of God establisht within this Realme: and allowis of the confessioun of the faith set down be acte of Parliamēt the first zeir of his Maiesties Regne. Lyke as his Hienes not only professis the same in al sinceritie, bot praysit be God, is cum to that maturitie of iudgement, be reiding and heiring the word of God, that his Hienes is able to conuince and ouerthrawe be the doctrine of the Prophetis and Apostles, the most learnit of the contrary sect of the aduersaries: Sua that: as *Plato* affirmes that commou wealth to be most happie, quhairin ane Philosophour regnis, or he that regnis is ane Philosophour: we may mekle mair esteeme this countrie of *Scotland* to be fortunat, quhairin our King is ane Theologue, and his hart replenisht with the knowlege of the heauenly Philosophie, for the comfort not onely of his gude subiects and freinds in vther countries, bot of them that professis the Gospell eueriequhair: He being ane King of great expectatioun, to quhom his birthricht hath not onely destinate and prouydit great kingedomes, bot mekill mair his Hienes vertew, godlines and learning, and daylie increse of all heauenly sciences, dois promise and assure him of the michtie protection of God, and fauoure of all them that fearis his holy Name.

IN the secound act, his Maiesties royall authoritie ower all estaites, both spiritual and temporall, is confirmit. Quhilk act, some of malice, and vtheris of ignorance dois traduce, as gif his Maiestie pretedit to be callit the heid of the Kirk, Ane name quhilk his Maiest. acknowlegis to be proper and peculiar to the sonne of God, the Sauour of the world, quha is the heid, and bestowes life spiritual vpoun the members of his mysticall bodie: and he hauing resauit the holie spreit in all abundance, makis euerie one of the faithfull pertakers thair of, according to the mesure of faith bestowit vpoun thame. Of the quhilk number of the faithfull vnder the heid Christ, his Maiest. acknowlegis him selfe to be ane member

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member, baptizit in his name, partaker of the mysterie of the croce and holie communioun, and attending with the faithfull for the cumming of the Lord, and the finall rellitioun of Goddis elect. And notwithstanding his Maiestie surely vnderstandis be the Scriptures, that he is the cheife and principall member, appointed be the lawe of God to see God glorifit, vice punishit, & vertue mainteinit within his realme: and the foueraigne iudgement for ane godly quietnes and ordour in the commoun wealth, to apperteine to his Hienes cair and sollicitude. Quhilk power and authoritie of his hienes, certaine Ministers, being callit before his Maiest. for their seditious & factious sermonis and steiring vp of the people to rebellion aganis their natiue King, be the instigatioun of findrie vnquiet spirits, wald in na wayes acknawlege, bot disclomit his Maiest. authoritie, as ane incompetent Iudge. And specially ane callit *M. Andro Meluile*, ane ambitious man, of ane salt and fyrie humour, vsurping the pulpit of *Sandrois* without ane lawfull calling, and priue at that tyme to certaine conspiraceis attemptit aganis his Maiestie and Croun, went aboat in his sermon vpon ane Sondag, to inflame the hartis of the People, be odious comparisons of his Maiesties progenitours and counsale: Albeit the dewtie of ane faithfull Preachour of the Gospell be rather to exhort the people to the obediēce of their natiue King, nor be popular sermonis, quhilk hes bene the euersioun and decay of great cities and common welthis, & hes greatly in times bygane disquietit this estate, to trouble and perturbe the countrey. The said *M. Andro*, callit before his Hienes, presumpteously answerit, that he wald not be iugit be the King & Counsale, because he had spok in the same in pulpit, quhilk pulpit, in effect, he allegit to be eximit from the Iudgement and correction of Princes. As gif that holie place, sanctifeit to the word of God, and to the brekking of the bread of life, micht be ane cullor to ony sedition in word or deid, aganis the lawfull

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authoritie, without punishment. Always his Maiestie (being of him selfe ane maist gracious Prince) was nor willing to haue vsit ony rigour aganis the sayd *M. Andro*, gif he had humbly submittit himself, acknowledgit his offence, and crauit pardon: quha notwithstanding affrayit of his awin gyltines, being priuie to dyuers conspiraceis of before, fled into the Realme of England. quhais nauchty and presumptuous refusing of his Hienes iudgement, was the occasion of the making of the secound Act, That nane sould decline his Hienes authoritie in respect that the commoun proverbe beiris, *Ex malis moribus bone leges natae sunt*, that is, Of euill maners gude Lawes procede. And in verie deid it lacketh not ane richt intollerable arrogancie in ony subiect, callit before his Prince, professing, & authorising the samin trueth, to disclame his authoritie: nether do the Prophetes, Apostles, nor vthers conductit be the spirit of God; minister the lyke example. For it is a great errour to affirme, as mony do, that Princes and Magistrats hes only power to take ordour in ciuile effaires, and that Ecclesiasticall maters dois only belang to the ministrie. Be quhilk meanis, the Pape of *Rome* hes exemit him self and his clergie from all iugement of Princes, and hes made him self to be Iuge of Iuges, and to be iugit of na man: quhair as, be the contrair, not only be the examples of the godly gouernouris, Iuges and Kings of the ancient Testament, bot also be the newe Testament, and the haille history of the primitiue kirk, in the quhilk, the Emperours iugeit ouer the Bishoppes of *Rome*, deposit them from their seates, appointit Iudges to cognosce and decyde in cansis Ecclesiasticall, vindicat innocent men, as *Athanasius*, from the determination of the concile haldin at *Tyrus*, and be infinite gude reasouns, quhilk fall be set down, be the grace of God, in ane seuerall work, salbe sufficiently prouen and verifeit. Bot this appeareth at this present to be ane vntymely & vnprofitable questioun, quhilk hes no ground vpoun their parte, bot of the prepos-

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Agains imitacioun of the pretendit iurisdiction of the Pape of Rome. For gif their were any questioun in this land, of heresie, quhairby the profound mystereis of the Scriptures behouit to be searchit furth, his Maiestie wald vse the samin remedy (as maist expedient) quhilk the maist godly Emperouris hes vsit: and his Maiestie, following their example, wald couene the counsell of learnit pastours, that be conference of Scriptures, the veritie micht be opinnit, and heresie repressit. Bot, praisit be God, we haue no sic controuersies in this land, nather hes there any heresie taken any depe rute in the cuntrey: bot certane of the ministrie, ioyning tham selfis to rebellis, hes trauellit to disquiet the estate with sic questiouns, that the people micht imbrace ane finistre opinioun of his Maiesties ypright proceedinges and factiouns micht be nurishit and intertenyt in the cuntrey. Nather is it his Maiest. meaning nor intention in any sort to tak away the lawfull and ordinarie iudgement in the Kirk, quhairby discipline and gude ordour micht decay: bot rather to preserue, maintene, and increffe the same. And as thair is in the Realme Iustices, Constables, Shirreffis, Prouostis, Bailleis, and vtheris Iudges in temporall materis, Sa his Maiest. allowith, that all things micht be done in ordour, and ane godly harmonie may be preserued in the hail estait, the synodall assembleis, be the Bischoppes or commissioneris quhair the place vackis, to be conuenit twyse in the zeir, to haue the ordinarie tryell of materis belonging to the ministrie and thair estait: Alwayes reseruing to his Hienes, that gif they or any of thame do amisse, neglect their dewty, disquiet the estate, or offend in sic maner and sort, that they in no wayes pretend that immunitie priuilege & exemptioun quhilk onely was inuentit be the Papes of Rome, to tred vnder fute the sceptres of Princes, and to establish ane Ecclesiasticall tyrannie within this cuntrey, vnder pretext of new inventit presbiteries, quhilk nather sould answer to the King, nor biship vnder his Maiest. bot

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ould haue ane infinit iurisdiction, as nather the lawe of God, nor man can tolerate. Quhilk is only his Maiest. intention to repress, and not to take away ony godly or solide ordour in the Kirk, as heirefter shall appeir.

THE ferd act of his Maiest. foresaid Parliament, discharges all iugementis Ecclesiasticall, & all assembleis quhilk are not allowit be his Maiestie in Parliament, quhilk act specially cōcernis the remouing and discharging of that forme lait inuentit in this land, callit the presbyterie: quhairin ane number of ministeris of ane certaine precinct and bounds, accompting thame selfis all to be equall, without ony difference, and gaddering vnto thame certane gentilmen and vtheris of his Maiesties subiects, vsurpit all the haill Ecclesiasticall iurisdiction, and alterit the lawes at thair awin appetite, without the knowlege & approbation of the King or the estate. Ane forme of doing without ony exampill of ony nation, subiect to ane Christian Prince. The perrell whereof did sa increas, that in cace, in dew seasoun it had not bene repressit and forbidden be his Maiest. lawes, the samin had troublit the haill cuntrie. And it being tryit be his Hienes to be the ouerthraw of his Maiesties estait, the decay of his Croune, and ane reddie introduction to Anabaptistrie and popular confusioun in all estaites, his Maiestie hes contramandit the same. And that the Reidar may vnderstand the danger thair of be mony inconuenientis quhilk thairby infewit in this land, I will onely set downe ane, quhairby ze may vnderstand quhat perrell wes in the rest. The Ambassadour of *Fraunce* returning hame to his awne cuntrie, the Kings Maiestie commandit the Prouest, Bailleis, and Counsaile of *Edinburgh* to gif him the banket, that he might be dismissit honorablie, according to the amitie of ancient tymes betuix the twa nationis. This command wes geuin on settirday be his Hienes: and the bāket appointit to be on the mounday. A number of the foirsaid pretendit presbyterie vnder-

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vnderstanding thair of, conuenit them selfis on sonday in
 the morning, and presumpteously determinat and agreit,
 that the Ministeris of *Edinburgh* shuld proclame ane fasting
 vpon the samin monunday, quhair thrie seueral Ministeris,
 one efter ane vther, made thrie diueris sermonis inuectiues
 aganis the Prouost, Bailleis, and Counsaile for the tyme, and
 the noble men in the cuntrey, quha assisit the banket at
 his Maiest command. The foirsayd presbyterie callit and
 persewit thame, and scarlie be his Maiestis authoritie culd
 be withhaldin from excommunicating the saidis Magi-
 stratis and noble men, for obeying onely his Hienes lawfull
 commaund, quhilk the law of all cuntreys, callit *Ius gen-
 tium*, requyris towards Ambassadors of foraine cuntreis.
 And not only in this, bot innumerable vther things, their
 commandement wes opponit directly, vnder the pane of
 excommunication, to the Kings Maiestie and his lawes.
 Quhilk forme of doing ingenderit nothing bot disquiet-
 nes, sedition, and trouble: as may manifestly appeir, in that,
 the speciall authoris of the inuention, promoting, and assi-
 sting of the foirsaid pretedit presbytereis, hes ioynit thame
 selfis with his Maiesties Rebels: and fleing furth of the
 realme, in respect of their guiltines, hes discoverit quhat ma-
 licious practises wes deuylit amangis thame, gif God had
 not in tyme prouidit remedie. The vther forme of Iugemēt
 quhilk his Maiestie hes dischargit, is the generall assemble
 of the hail Clergie in the Realme: vnder pretence quhair
 of, ane number of Ministeris from sundrie Presbitereis did
 assemble, with sum gentlemen of the countrie, quhair of sum
 for that tyme malcontents of the estate, socht that cullour
 as fauoriseris of the ministrie, be the quhilk they haue pra-
 ctisit mony interpris in the realme: quhair there wes no
 certane law in Ecclesiasticall effaires, bot all dependit vpon
 the said generall conuention, quhair the lawes of the Kirk
 were alterabill efter the pluralitie of votis, quhilk for the
 maist part succedit vnto the maist vnlearnit of the multi-

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tude. This generall assemblie amangis vther things did ap-
 poynt and agrie with his Maiest. regentis in his Hienes mi-
 noritie, that the estate of bishoppes (quhilk is one of the
 estates of Parliament) suld be maintenit and authorisit: As
 it is registrat in the bukes of counsell, and subscryuit be the
 commissioners for the tyme. Quhilk order wes obseruit
 many zeiris, and Bishops be their cōsentis, appointit to the
 dioceis, quhill within this lait tyme, in assembleis haldin at
Dundie and *glasgow*, respectiue, the foirsayd ministers and as-
 semblies, tuke vpoun them, contrary to their awin hand
 writ, to discharge the estate, and to declare the samyn to be
 vnlawfull, in their pretendit maner. And there commandit
 the Bishops of the countrey to dimit and leaue their offices
 and iurisdiccions, and that in na wayes they sould pas to the
 Kings Maiesties counsell, or Parliament, without commis-
 sion obtenit from their assemblie: That they sould vote
 na thing in Parliament and counsell, bot according to their
 actis and Iniunctions. And fardar, they directit theyr Com-
 missioners to the Kings Maiestie, commaunding him and
 the Counsell vnder the pane of the censuris of the kirk
 (quhairby they vnderstode excommunication to appoint
 no Bishop in tymes to cum, becaus they had concludit that
 estate to be vnlawfull. And notwithstanding, that quhilk
 they wald haue deiecit in the bishops, they contendit to
 erect in them selfis, desyring that sic commissioners as they
 suld send to Parliament and counsell, might be authorisit in
 place of the estate, quhairby it suld haue cum to pas, that
 quhair as now his Maiestie may select the maist godly, lear-
 nit, wyse and experimentit of the ministrie, to be on his
 Ma. estate, his Hienes suld haue bene be that meanes com-
 pellit to accept sic as the multitude, be ane od vote of the
 maist vnlearnit sould haue appointit: quhilk could not
 tend bot to the ouerthrow of the Realme, quhairof that
 estate hathe bene ane special stoupe. Efter they had dischar-
 git Bishops, they aggreit to haue Superintendentis, Com-
 missio-

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missionaris and visitouris: bot in the end, they decernit that thair suld be no difference amangis the Ministeris: and imaginitt that new forme of presbyterie, quhair of we haue spokin before. Nether was there ony vther appearaunce that they sould haue stayit from sic dayly alterationis in the commoun wealth, quhilk could not bot continually be disquiettit, quhair the law of conscience, quhilk they mainte- nit be the sword of cursing, wes subiect to sic mutationis, at the arbitrement of ane number, quhair of the maist part had not greatly taistit of learning. Attour the foresayd as- sembly wes accustomit not onely to prescryue the lawe to the King and estate, bot also did at certane tymes appoint generall fastings throughout the Realme, specially quhen some factioners in the cuntrey was to moue ony great in- terprise. For at the fast, all the Ministeris wes commandit be the sayde assembly to sing one song, and to crye out vpoun the abuses, as they termit it, of the Court and estate for the tyme: quhairby it is maist certaine great alteratio- nis to haue ensewit in this land, quhill at the gude pleasour of God, and his blessing towardis his Maiestie, the pretext of the last fast wes discoverit, and his Hienes delyuerit from sic attemptatis: quhairby his Maiestie hath bene iustly mo- uit to discharge sic conventionis quhilk nicht importe so preiudicially to his estate, Bot specially his Maiest. had no small occasion, quhairas the samin assemblie being conue- nit at *Edinburgh*, the day of *Sept. 10. 1603.* did authorise and avow the fact perpetrat at *Ruthue*, in the taking of his Hienes maist noble persone. The quhilk deid, notwithstan- ding his Maiestie with the aduyse of his estates in Parlia- menthes accompted to be tressonable, the sayde assembly esteeming their iugement to be the soueraine iugement of the realme, hes not only approuin the same, bot ordanit all thame to be excommunicat quha wald not subscriue and allow the samin. Sua the actis of this assembly, & the lawes of the estate directly fechtand in ciuill materis, with the

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quhilk the assemblie could not haue midlit, it behouit his Hienes, ether to discharge him self of the Crowne, or the ministrie of that forme of assembly, quhilk in very deid, in the felf, without the Kings Maiesties licence and approbation culd not be lawfull. Lyke as generall councilis at no tyme could gudely assemble, bot be the commandement of the Emperour for the tyme: and our King hath no les power within his awne realme, thā ony of thame had in the Empyre. Zea, the Bishop of *Sanctandrois* had not, in tyme of Poperie, power to conuene the bishops & clergie, out of his awne Diocese, without licence impetrat before of his Hienes most noble progenitors of gude memorie, and the causis thair of intimat and allowit. Notwithstanding, that his Maiesties intencion & meaning may fullie be vnderstand, It is his Hienes wil, that the Bishop or Commissioner of ony diocese or prouince, or part thair of, fall at their visitation appoint in euery parochie, according to the greatnes thair of, sum honest, vertuous and discreit men, to concur and assist the Minister, and to haue the ouersicht, and censure of the maners and behauiour of the people of that parochin. And gif their be ony notable offence worthy of punishment, that the Bishop and Commissioner be aduertit thair of, quha shall haue an officer of armes, to concur with his decreit, for the punishment of vice, and executions to follow thair vpoun: that they quha contemnis the godly and lawfull ordour of the kirk, may find be experience his maiesties displeasure, and be punishit according to their deseruings.

And forder, his Maiestie vpoun necessare occasions, quhilk may fall furth be diuers maners of wayis among the Clergie, vpoun humble supplication maid vnto his Hienes will not refuse to grant thame licence to conuene: To wit, the Bishoppes, Commissioners, and some of the maist verteous, learnit and godly, of their diocesis, quhair sic Ecclesiasticall maters, as appertenis to the vniformitie of doctrine
and

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and conseruation of ane godly ordour in the Kirk, may be intreatit & cōcludit in his Maiesties awin presence, or some of his Maiesties honorable counsell quha fall assist for the time. Quhair, gif necessitie so require ane publict fast throuhout the haill Realme may be decernit, and be his Maiesties authoritie proclamit, to auoyd the imminent displeasour and danger of the wraith of the Lords iugements: quhilk is the richt end of publict humiliatioun: and not vnder pretext theirow, to couer sic interpryses, as hes heirtofore greatly disquyetit and troublit the peax of this common welth.

THExx. act ratifeis and approuis, and restablisis the state of the Bishoppes within the Realme, to haue the ouersicht and iurisdiction, euerie one in their awin dioceis. Quhilk forme of gouernament, and reule in Ecclesiasticall affaires, hes not onely continuit in the kirk, from the dayis of the Apostles, be continuall successioun of tyme, and many Martyrs in that calling shed their blude for the trueth: bot also, sen this Realme imbracit and resauit the Christian Religioun, the same estate hes bene maintenit, to the weil-fair of the kirk, and quietnes of the Realme, without ony interruptioun, quhilk within thir fewe zeirs, some curious and busie men haue practisit to induce in the Ministrie, ane equalitie and paritie in all things, alsweill concerning the preiching of the word, ministratioun of the Sacraments, as likewayes in discipline, ordour and policie. The quhilk confusion his Maiestie finding be maist dangerous experience, to haue bene the mother and nurish of great factions, seditions and troubles within this Realme, hes with aduise of his Hienes estates, maturelie and aduysitly concludit the said pretendit paritie in discipline, ordours and policie in the kirk, to be na langer tolerat in this cuntrie: bot the solicitude and cair of ma kirks of ane diocese, to apperteyne to the Bishoppe and Commissionar thair of, quha fall be an-

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swerable to God, and his Maiestie, and estates, for the right
 administratioun and discharge of the office of particulare
 Ministers, within the bounds of their iurisdiction. For as it
 becommis his Maiestie, as *Eusebius* wrytis of *Constantinus*
 the great, to be ane Bishop of Bishops, and vniuersall Bishop
 within his Realme, in sa far as his Maiestie sould appoint e-
 uery ane to discharge his dewtie: swa his Hienes can not,
 his countrey being large and great, take him to euerie Mi-
 nister that sal offend, and transgresse aganis dewtie, or quer-
 rell with the haill number of the Ministrie: bot it behoueth
 his Maiestie to haue Bishops and owersears vnder him, that
 may be answerable for sic bounds, as the law and ordour of
 the countrey hes limitat and appointit vnto euerie ane of
 thame. And that they hauing acces to his Maiesties Parlia-
 ment and Counsell, may interceid for the rest of the bre-
 thren of the Ministrie, propone their greifs vnto his Hienes
 and estatis, & ressaue his Maiest. fauourable answer thairin.
 The quhilk forme dois preserue ane godly harmony, vnitie,
 concorde, and peax in the estate, and ane solide ordour in
 the kirk. As contrariwyse, the pretendit equalitie deuydis
 the samin, and vnder pretext of equalitie, makes some of the
 most crafty and subtil dealers to be aduancit and inrycht:
 and in pretending of paritie, to seik nathing bot their awin
 ambitiou, and aduancement abone the rest of the simple
 sort. And notwithstanding that his Maiestie hes restablisht
 the said estate, it is not his Hienes will and intencion, that
 the foirsaid Bishop sall haue sic full power, as to do within
 his diocese quhat he pleasis. For as his Maiestie can not al-
 low of ane populare confusion, quhairin, as the prouerbe
 witnessis, *Nulla tyrannis equiparanda est tyrannidi multitudinis*,
 That is, No tyrannie can be comparit to the tyrannie of ane
 multitude, hauing comandement and power in their hands:
 Sua vpoun the other part, his Maiesties will is, that the Bi-
 shops authoritie in ony graue mater, be limitat, & circum-
 scriuit to the Counsell of x i i i. of the maist ancient, wise,
and

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and godly pastours of his diocese, selectit furth of the hail synodall assemble of the prouince: be quhais aduise, or at the least the maist part thair of, the graue and wechtie effairis of the Kirk may be conductit and gouernit, to the glorie of God, and quyetnes of the Realme. Forther, it is his Hienes will, and expres commandement, that their Bishops, or Commissioners, twyse in the zeir, to wit, ten dayes efter the Pasche tyme, and the sext of September, hald their synodall assemblies, in every diocese, for the keping of gude ordour thairin. And gif ony be refractar or contemnar within their bounds, of the gude ordour of the Kirk, they may be declarit vnto his Maiestie, and punishit, in exemple of vthers, according to their deservings. Nather is it his Maiesties meaning or intentioun, that sic Bishops or Commissioners, as sal be appointit, sal ressaue their only and full commissioun of his Maiestie, without admission ordinar, be sic as are appointit to that effect, in the kirk: bot hauing his Hienes nominatioun, presentatioun, and commendatioun, as lawfull and only patroun, they to be tryit, and examinat, that their qualiteis are sic, as they are able, and sufficient to discharge their cure and office. And gif it fall happin ony of the saidis Bishops, or Commissioners, to be negligent in their office, or to be sclanderous and offensive in their behauour, lyfe, and maners, in ony time cumning, it is not his Hienes will, that they fall be exempt from correctioun, nochtwithstanding of ony priuilege of his Hienes estate, Counsell, or Parliament, bot their labouris, trauellis, diligence, and behauour, to be tryit in the generall assemble, not consisting of ane confusit multitude, as it was before, bot of sic worshipfull personis, as is heirtofore prescryuit in his Hienes awne presence, or his Maiesties deputies to that effect. Last, his Maiestie geuis commissioun to the saids Bishops, or Commissioners at their visitations to consider, in quhat pairt of the cuntrey the exercise, or interpretatioun of the Scripture, be conference of ane certane number of the Ministrie

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within that bounds, may be maist commodiously, and in the xv. dayes. For as his Maiestie inhibitis all vnlawfull conventionis, quhilk may ingender trouble and contention in the countrey, swa his Maiestie is well affectit, to sic the Ministrie increas in knowlege and vnderstanding & be all meanes to fortifie and aduance the samin. Quhairin his Hienes commandement is, that ane graue, wyse, and sage man, shall be appointit President, quha may haue the ouer sight of that bounds, and be answerable thairfore to the Bishop his counsel and synode, and he to be respectit resonable for his panes, at the modificatioun of stipendis: that all things may be ordourly done in the Kirk, peax, and queetnes maintainit in the Realme, and we delyuerit from the appearand plagues, and the blessing of God continewit, to the comfort of our posteritie.

And in the meane time his Hienes inhibitis and expressely contramands, vnder the panes contenit in his Maiesties actis of Parliament, and all vther panes arbitrall, at his Maiesties sight and counsell, that na Minister take vpoun hand, to conuene them selues, for the foirsaid cause, without the appointment and ordour taken be the saids Bishoppes or Commissioners: quhairby his Hienes may be certainly informit, that the foirsaid Ministers conuenis not, to middle with ony ciuill maters, or effaris of estate, as was accustomed before, bot onely to profite in the knowlege of the word, and to be comfortit and be ane vther, in the administratioun of their spirituall office: quhilk his Hienes wishes thame faithfully to discharge, and thame to call to God, that his Maiestie may in ane prosperous Regne inioy gude and lang lyfe, and continew and increasse into the feare of the Almightye.

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THE KINGS MAIEST.

INTENTIONIS.

HIS Maiesties intention is, be the grace of God, to maintene the trew & sincer professioun of the Gospel, and preiching thair of, within this Realme.

2 His Maiesties intention is, to correct, and punish sic as seditiously abuses the chyre of trueth, and factiously appleis or rather bewrayes the text of the Scripture, to the disquieting of the estate, and disturbing of the commoun welth, or impayring of his Hienes and Counsellis honour.

3 His Maiesties intention is, gif ony questioun of Faith and doctrine arise, to conuocate the maist learnit, godly, wise, and experimentit pastours, That be cōference of Scriptures, the verity may be tryit, and all heresie, and shisme be that meanes repressit.

4 His Maiesties intention is, that for keeping of gude order in euerie Paroche, certane to be censures of maneris of the rest, be appointit at the visitatioun of the Bishop, or visitour, quha sall haue his Maiesties authoritie, and officeris of armes concurring for the punishment of vice.

5 His Maiesties intention is, to maintene the exercise of prophecie, for the increas and continuing of knowlege amongis the Ministrie. In the quhilk, ane wise and graue man selectit be the Bishop or Commissioner at the synodall assemblie, sall preside, and rander ane compt of the administration of that bounds quhair the exercise is haldin for the quhilk cause, some respect of leuing sall be had vnto him, quha sustenis that burding.

6 His Maiesties intention is, not to derogate, vnto the ordinarie iugement of maters of the Kirk, be the ordinarie Bishops, their counsellis, and synodis: bot gif ony of thame do amisse, and abuse their calling, to take ordour for correcting, amending and punishing their of.

7 His Maiesties intention is, not to hinder or stay ony

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Godly or solide ordour, groundit vpoun the word of God, and ordour, of the primitiue kirk: bot that the Ministeris of the word middle them selfis only with their awin calling, and iuge not temerariouſly of the eſtate.

8 It is his Maieſties intention, that the preſbytereis, conſiſting of many Ministeris and Gentlemen at landwart or otherwaies, be na forder tolerate in this Realme: bot the exerciſe of iuriſdiction of ma Kirkis to be in the hands of the Biſhoppe or Commiſſionar, and thair counſalis, and ſynodis.

9 It is his Maieſties intention, that the Biſhops or Commiſſioneris convene not ane generall aſſemblic out of the hail Realme, without his Maieſties knowlege and licence obtenit thairvnto: quhilk vpoun ſupplication his Hienes will not deny: that ane vniforme ordour may be conſeruit in the hail Realme, and the Biſhoppes and their diligences there tryit and examinat, and the complaints of euery particular hard and diſcuſſit.

10 It is his Maieſties intention, to aſſiſt this aſſemblic his ſelf, or be ane noble man of his Counſale, his Hienes depute.

11 It is his Maieſties intention, that quhen ony parochin findeth neceſſitie of ane faſt, they intimie the occaſioun to the Biſhope or commiſſioner their counſale, that they may vnderſtand that the cauſe is lawfull, as likwiſe the Biſhop of the dioceſe finding lawfull occaſioun, may within the ſame with his counſale preſcryue ane publike humilia-
tion.

12 It is his Maieſties intention, that ane generall faſt throughout the hail Realme ſhall not be proclamit bot be his Maieſties commaundement, or be that generall counſale, quhairin his Maieſtie or his Hienes depute is preſent.

13 It is his Hienes intention, that the Biſhops in the Realme in euerie dioceſe with their counſale, preſide into the Eccleſiaſticall governement, bot as ſaid is, with ane counſale,

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counsaile, that baith tyrannie and confusioun may be eviric
in the kirk.

14 It is his Hienes intencion, that Commissioneris be
directit vniuersallie throughout the haill Realme to esta-
blish ane godly ordour, and that his Maiesties Com-
missioneris tak ordour presently for the transla-
tion of sic Ministeris, quhais trauels they
esteeme may mair conveniently
and proffitablie serue in
ane vther place.

FINIS.